A 5.

SERMON

Preached at the

FUNERAL

Of Her late MAJESTY

QUEEN MARY

Of Ever Blessed Memory,

IN THE

Abbey-Church in WESTMINSTER,

Upon *March* 5. 169⅘

By His Grace

THOMAS Lord ARCH-BISHOP of

CANTERBURY.

DUBLIN,

Reprinted for *William Norman* in *Dames-street*, *Eliphal Dobson* at the *Stationers-Arms* in *Castle-street*, and *Patrick Campbell* at the *Bible* in *Skinner-Row*. 1695.

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Eccles. vii. 14. Former Part.

In the Day of Prosperity be Joyful, but in the Day of Adversity consider: God also, hath set the one over against the other.

PRosperity, which carries the Affections outward, and discovers them in Joy, is, by no means, a fit Subject to entertain you with in the House of Mourning.

But *Adversity*, which causeth the Mind to retire, and to consider, is, without peradventure, an Argument in Season.

And a *Fourfold Consideration*, in this *day* of our *Adversity*, seems very proper.

I. The Greatness of our Loss.

II. The Principal Cause of it.

III. The degrees of Good which God hath temper'd with this sore Evil, for the rendring of it the more supportable. *He hath set the one over against the other.*

IV. The Duty which, upon this whole matter, is required of us, to the end that our Affliction having had its due Effect, we, who at present sow in Tears, may hereafter reap in Joy.

1. The first Consideration is, the Greatness of our Loss.

This will appear,

1. From the Excellency of the Person whom God hath taken from us.

2. From some Circumstances of Time by which that loss is further enhanced.

1. *The Greatness of our Loss appears from the Excellency of that Person whom* the Goodness and Justice of *God* (towards Her Goodness, but Justice towards us) *has taken away.*

This is a very copious Subject; and the difficulty consists not in finding out matter, but in keeping a measure in speaking. To that, therefore, I shall have especial regard.

Now, the *Excellency of the Person* may be presented to you,

1. In her Intellectual Accomplishments;

2. In her Graces and Vertues.

1. This Incomparable Princess was endow'd with more than common *Accomplishments of Mind*, whether we have respect either to

Her Knowledge, or

Her Wisdom.

Towards her *Knowledge*, Nature had done a great deal, Education and Conversation of the best kind, more still; and most of all the Grace of God.

Her *Understanding* was clear and steddy, and there was a great Compass and Comprehension in it. It reach'd both to the greater Things of *Religion*, and the lesser of *Oeconomy*. It was perpetually fed and improv'd by Reading, by hearing Books read, by Discourſing, by Meditation.

Her Books were many and well chosen; much delighted in, and therefore well studied, and well remembred. For her Majesty's *Memory was Great*, and it was properly exercised by Books of History. One I may name which She much valued, and often took into Her hands, *Father* Paul's *Celebrated History of the Council of* Trent.

But the holy *Scriptures* were the Oracles which She chiefly consulted. In them if any thing occurr'd which was not at first so well understood, it was, by Her, noted down, as a Subject for after-thoughts, and to be clear'd by them, or by some Comment, or some Person of especial Ability.

Neither was Her *Wisdom* and *Prudence* inferiour to Her Knowledge; and of this there are many Instances, out of which I shall select a few.

1. Her *Wisdom* shew'd it self in the *governing of Her Knowledge*. She troubled not Her self or others with such curious Questions which the Prudent neither ask, nor think themselves concern'd to answer. Neither was She wrought up to any Bigottry in unnecessary Opinions. She was most Conversant in Books

of

of Practical Divinity, of which some of the latest used by Her, were certain *Sermons*, and some Discourses concerning *Happiness*, *Death*, and *Judgment*. She knew good things in order to the doing of them.

It is true, She read many Volumes of *Controversies* betwixt the *Reformed* and those of the *Church of Rome*; but it was for the sake of necessary Defence, not of vexatious Dispute.

2. Her *Wisdom* was made known by the wonderful Art She had attain'd to, for the *governing of Time*, upon which all managements do much depend. Her hours were so adjusted to the several Affairs of Her own and others, that notwithstanding the multiplicity of them, She found a season for every thing, and frequently a time for dispatching many things together. Dressing did not wholly prevent Reading, or Hearing, or Working; and nothing prevented the Service of that God, who gives all time, and expects an account of it. It was well understood by this wise Princess, that in the Current of time, Affairs meet at last with a stop; if by dispatch some of them are not taken out of the way, but all are suffer'd to float down together.

3. Her *Wisdom* shin'd very gloriously in *Her Administration* of Publick Affairs, for which She has receiv'd deservedly the publick Thanks, having conducted them with Wisdom and Temper, and unwearied

ed Application; *Application*, which was made a Jest in a late Age, and the want of which is a Lamentation in this. It was an Observation of some who were in circumstances to make it, that when secret Difficulties occurr'd, this wise Princess had a due sense of them, and together with that, such a Command of her Passions, that there appear'd few signs of Trouble, no tie of Dejectedness in her Countenance; least either the Friends of the Government should be discouraged, or its Enemies encourag'd. Add to all this, that the *Wisdom* of this Princess was that true Wisdom which chuseth the best things in the first place; the *Honour* of God before the Pomp of Life; the Salvation of the Soul before the gaining of the World. This *Wisdom* is justified by the genuine Effects of it; of which the

Second part of Her Character consists,

Her *Grace* and *Virtues*; which may be laid before you under these *Three* great Branches of the Christian Life,

Piety,
Charity, and
Humility.

1. She was a Princess Eminent for *Piety*; *Piety* which is necessary for all, but still more necessary in her Station, it being the readiest way for those who are to govern the People, to be, first themselves obedient to God.

He

Her *Private Devotions* were extraordinary. And tho She shut out the World, yet in her high Circumstances, her very Retirements could not pass wholly unobserv'd. And it has at last been understood that her Exercises of Devotion which were known, were not the half of those which were then not known. If all were as diligent in examining and noting down the Condition of their Souls, and comparing the former and the present Estate of them, heaven would in some measure be upon Earth.

In *Publick*, how pious an Observer of the *Lords-day* was this Religious Princess; how constant at Prayers, at the Blessed Communion, at Sermons; and at all of them how Reverend, how Attentive? Insomuch, that those who gave themselves any Diversion from their own duties, to observe the manner in which She performed hers, found her intent upon them, and no further drawn off, than by a solemn Look to check any interruption which might sometimes happen. So Judicious and Devout a *Saint*, the degenerate *Church of Rome* can by no means shew us; the Zeal of their most pious *Recluses*, being, from the very Rules of their several *Orders*, embased with Superstition; whilst in hers appear'd no allay of it.

2. The genuine Fruit of the true Devotion of this Princess, was Christian *Charity*, without which the longest and loudest Prayers are but Pharisaical pretences. *For he who loveth God, loveth his brother also.* Her

Charity

Charity was as *great* as Her *Power*, and as *discreet* as it was great. The distressed *French*, and *Scotch*, and *Irish*, and the Needy at home, were daily refreshed by it. It extended to Persons of condition who were fallen into decay, and to a very great number of meener people, and especially (as I am well assur'd) to the *Wives and Widows of inferior Soldiers and Seamen*. Her *Charity* was generous and unconstrain'd. When it was ready, nothing was denied which was fit to be asked. It could not be extorted by the Unworthy, and by the Worthy it needed not.

In granting *Charities*, there appear'd in Her Countenance an *Air of satisfaction*; and when Supplies were not at hand, it was a Grief to deny, but the manner of it was obliging; whilst many others almost as often as they give a *denial*, create an *Enemy*.

If God had thought us worthy of Her Life, She had done more publick and lasting Charities, and particularly in an *Hospital for Seamen at Greenwich*, in which the Wisdom and Goodness of the King concurr'd with Hers whilst She was alive; and which at this time *His* Majesty is going on with, for the Encouragment of *Navigation*, which I take to be the *English Nerve*, both of War and Peace.

3. As this Excellent *Princess* added to Her *Knowledge*, *Wisdom*, and to Her *Wisdom*, *Piety*, and

to *Piety*, *Charity*; so to all these, She gave Ornament by *Humility*, which according to St. *Peter*, is the *Cloathing* [illegible] the *Girdle* or *Badge* of a Servant of Christ. The *Haughty* and Over-bearing are absurd enough when they have *Power*, but when they have it not, they are perfectly ridiculous. In this Princess, *Authority*, *Majesty*, and *Humility* met together. That dwelt in Her to such a degree, that in Her presence, or within Her hearing, the speaking of this, which I have said, or any thing like this, would have been exceedingly offensive. But the Justice of Nations gives those praises to the merit of Good Princes, which their own Modesty would not bear. An ordinary instance may suffice for the shewing Her Averseness not only to flattery but to praise. 'Of a Book addressed to Her, She said She had 'read it, and lik'd it well, but much the better, 'because the *Epistle was a bare Dedication*.

1. Pet. 5. Jull. Poll. Onom. l. 4. c. 18.

This Grace of *Humility* did eminently discover it self, when at any time Her publick *Administration* was to cease. It was laid down with the like unconcernedness, as one uses when he puts off his Garments, and goes to Rest.

It is true, this Grace was accompanied with a remarkable *smoothness* of Demeanor; but it was not such as the Artificial use; it was the Effect of

of an excellent Spirit, and not of worldly Craft.

It was, also, attended with *Familiarity*; but with such a good sort of it as bred rather Veneration than Contempt; and increas'd the Love and Duty even of her Servants, tho' she treated them as her Children: It procur'd that Regularity and Good Order, and Diligence in her greater Family, which, in Private ones, is so much to be desir'd.

Such *Accomplishments* as these, are, usually, increas'd by *Fame*, but diminished by *Presence*, which discovers those Imperfections that, at a distance, are not discern'd. But, here the more this Queen was understood, the more she was admired; and those who knew her best could not but most esteem her.

After this excellent Princess had been very well known for several Years in a *Neighbouring Country*, she was so extremely valued, that Her removal from it was lamented as a Death, and occasioned a Deep and Universal Sorrow.

Concerning Her fore-mentioned *Graces and Vertues*, they may, upon many Accounts, be still further recommended.

They were not blemished by Vanity or Affectation: Had that been so, she would scarce have made such a Profession as this, a lit-

tle before her Death. *I know* (ſaid ſhe) *what looſe People think of thoſe who pretend to Religion: They think it is all Hypocriſy: Let them think what they will, I may now ſay, and I thank God I can ſay it, I have not affected to appear what I was not.*

Further; Her Virtues were the early Fruits of the Grace of God; whileſt Fear and Impotence are the ordinary Cauſes of the ſhews of Piety in aged Sinners.

They dwelt in a Perſon ſeated in that high Eſtate which is ſubject to many and violent Temptations.

They were practis'd in conjunction with one another. They were the agreeable parts of an uniform life.

They were ſincere and unpolluted; and it could not be ſaid of this Princeſs, that She had great Virtues and no leſs Vices.

There was *Devotion* without *Enthuſiaſm*, and *Charity* without *Vain-glory*, and *Humility* without that *Cenſoriouſneſs* which tramples upon the Pride of others with a greater Pride of its own.

They had their Influence upon Her in Her ſeveral Stations and Capacities. She was a *wiſe* and *good* Queen; an incomparable Wife, and One who (I'm well aſſur'd) had all the Duty in the World for other *Relations*, which after long and laborious conſideration, ſhe judged

 conſiſtent

consistent with her obligations to God and Country. She was, likewise, one of the great Supports of God's *Church* establish'd among us, and not without due *temper* towards the *Scrupulous*; a Patroness of *Religion* and *Learning*; a *Mistress* whose service was a pleasure; a True and Certain *Friend*; and a Christian *mild* and *merciful* to her *Enemies*. Marvel not that she had some; the Son of God himself was not without them.

In fine, there was in her Life a perpetual *Course* of *Christian Practice*. She was not distemper'd with fits of unsubstantial Piety, which are suddenly rais'd, and as suddenly vanish. The Spring was in the Judgment and the Heart, and from thence the Exercises of Holy Living were Regular and constant.

O! how good, how happy a *Life* was this? what a glorious Scene was it, not of vain pleasure, and soft and unprofitable ease, but of true usefulness & comfort? how reasonable were her very Diversions, such as *Building* and *Gardening*, and *Contriving*, and *Improving*, and *Adorning*, and *Adjusting* every thing thereunto belonging? How does her Life upbraid theirs, who are at the end of their Race, before they have set a few wise steps? *Lord*, teach us so to husband our Time, *that we may apply our Hearts unto Wisdom*.

To

To have loſt a very Wiſe and Virtuous Friend, tho' of private Conditon, had been no ſmall Calamity, but here we lament the Death of a *Publick Perſon*, who was as *Publick a Good*; and that has made our *loſs* ſo much the heavier.

There are, alſo,

Secondly, Some *Circumſtances of Time* which farther ſhew the greatneſs of it.

Great is our *loſs* of a moſt *pious* Queen in an *Atheiſtical* and *Prophane* Age, the ſeeds of which Impiety have been ſowing for ſome years, and now ſeem to ſpring up in greater plenty than ever. Great is our *loſs* of a moſt *Charitable* Queen, in an Age which takes up the *Reverſe* of our Lord's ſaying, and declares that *it is more bleſſed to receive than give*; of a *moſt humble* Queen, at a time when *pride* would bring *all* to ſuch a level, as is the Parent of Confuſion.

Again, Great is our *loſs* with reſpect to this *Juncture*; a time of foreign War, and domeſtick diſcontent reigning in thoſe whoſe Reſentments are ſtronger than their Reaſons. A Perſon is taken away who was a partner in all the Joys and Griefs, and Fortunes of the King; one who could *Adminiſter* with the entire *Confidence* of all the People, and without the *Competition of the Great*.

Likewiſe, *Great was our Loſs by the Death of a matchleſs*

matchleſs Queen, is taken away in the midſt of her Days, and in leſs than half the common ſtandard of Human Life. It is certain, All *Princes* are Mortal; *Duſt they are, and to Duſt they ſhall return*: But, yet, Good *Princes* are the eſpecial care of Providence, which often preſerves them by ſtriking a Terror into the Deſperate themſelves; whilſt Tyrants, *who have not God before their Eyes*, and, obſerve not how he Rules by the Eternal Laws of Equity, do ſeldom die an unbloody death. Moreover, this Princeſs, being a Perſon of the niceſt Modeſty, and moſt regular Life, and free from thoſe uneaſie and vexatious paſſions, which wear out *Nature* before its Time; we had entertained hopes, under the Shadow of her Protection, we might have ſate down ſtill many Years with ſafety and delight. But *Man*'s Expectation is often very vain, and it is as often diſappointed; and when it is ſo, That cauſeth grief. And there is a *double Grief* which it out to awaken at this time; a Grief for our Loſs, and a greater one for, That which is,

II. *A Second Conſideration*, the *principal Occaſion of it.* Natural Cauſes had their ſhare in this Evil, but it was the Immorality, the Sin of the Nation which haſtened it as a Judgment. A Sparrow falls not to the ground without God's Providence, much leſs a Crowned Head. God has guided and ordered this Affair as he does all things,

things, moſt ſuitable to his own Juſtice. He is Righteous, but we have been Wicked: He ſhewed what a mighty Bleſſing he had for a People, if they would become reform'd; but we were not ſufficiently ſenſible, nor thankful. Their *Majeſties Letters for Reformation* were early iſſu'd out, but how few had a juſt regard to them? The Light ſhone, and we followed not its direction, and God has remov'd one Branch of it; let us ſin no more, leſt (which God avert) thoſe which remain be extinguiſh'd alſo.

As yet we may be happy, if we will amend; for God hath ſhewed us by ſeveral Tokens, that he has not yet given us up to Deſtruction. He has afflicted us, but in Judgment he has remembred Mercy. And, which is,

III. *A Third Conſideration*, in this Day of our Trouble: He has temper'd *Proſperity with Adverſity*, to make the latter the more ſupportable; *He hath ſet the One over againſt the Other*. And thus much the following *Remarks* will prove.

The *King's Life* is (bleſſed be God) preſerv'd, and his *Health* re-eſtabliſh'd; and he is ſtill purſuing the great Deſign of ſecuring the *Liberties of Europe*.

He was *Preſent* in this Kingdom when our Loſs happen'd, for the keeping us from that Inſtability which this Accident might have procur'd.

He

He ſtill more endear'd himſelf to his People, by that *Tenderneſs* which he expreſs'd upon this moſt ſorrowful Occaſion. *That* went as far as Decency would permit, and gave us an Inſtance of ſuch true Greatneſs of Mind as is made up of Courage and Humanity.

The good *Union* of the *Royal Family* in this Realm confuted the Surmizes of Evil-minded Men, and diſappointed their Devices.

The Great *Council of the Nation* was ſitting at this Time, and came to a ſpeedy and ſeaſonable Reſolution for the Support of the King and his Government.

The *Seaſon* admitted of little of ſuch Action as might diſturb Affairs abroad.

And at the *ſame Time* that *Foreign Countries* had the ſad *News of the Queen's Death*, they receiv'd *Tidings of the Loyalty of the Kingdom*.

Theſe ſeveral Things, by the Conduct of God's wiſe Providence, have *wrought together for Good*.

And there is *one Thing more to be conſidered* under this Head; that ſeeing God had determined this Good Queen muſt die; the *Chriſtian Manner* in which She went out of the World, is, in ſome ſort, an Alleviation of the Grief of thoſe whom She has left behind Her; who have indeed Reaſon more than enough to mourn, but yet not as Perſons without Hope.

Some few Days before the *Feast* of our *Lord's Nativity*, She found Her Self *Indispos'd*. That, where it was known, was (I hope) some Check to the Liberties of such who misspend that most solemn *Festival* in very improper Mirth.

I will not say that of this Affliction She had any former presage: But yet there was something which looked like an immediate preparation for it. I mean Her choosing to hear read more than once, a little before it, the *last Sermon* of a Good and Learned Man now with God, upon this Subject, Job. 2. 10. *What! shall we receive Good from the Hand of God, and shall we not receive Evil.*

This *Indisposition* speedily grew up into a *dangerous Distemper*. As soon as that was understood, the earliest Care of this Charitable Mistress was for the removing of such immediate Servants as might, by distance, be preserved in Health.

Soon after this, She fixed the *Times of Prayers* in that Chamber to which her Sickness had confin'd her.

On that very Day She shewed how sensible She was of Death, and how little She fear'd it. She required him who officiated there, to add that *Collect* in the *Communion of the Sick*, in which are these Words. — *That whensoever the Soul shall depart from the Body, it may be without Spot presented unto Thee.* "*I will* (said She) *have this Collect read twice every*

"*Day.*

" *Day. All have need to be put in mind of Death, and* " *Princes as much as any Body else.*

On *Monday*, the Flattering Diſeaſe occaſioned ſome Hopes, though they were but faint ones.

On *the next Day*, the *Feſtival of Chriſt's Birth*, thoſe Hopes were raiſed into a kind of Aſſurance; and there was Joy, great Joy ſeen in the Countenances of all good People, and heard from their Mouths; and, I believe, it was very warm in their Hearts. But alas! we ſaw what a few Hours could bring forth. That Joy endur'd but for a Day; and that Day was cloſed with a very Diſmal Night. The Diſeaſe ſhew'd it ſelf in various Forms, and ſmall Hopes of Life were now left. Then it was that he who perform'd the Holy Offices believ'd himſelf oblig'd to acquaint the Good Queen with the Apprehenſions all had of an unlikelyhood at leaſt of Her Recovery. She receiv'd the Tidings with a *Courage* agreeable to the ſtrength of Her *Faith*. Loth She was to terrify thoſe about Her; but for Her ſelf She ſeem'd neither to fear Death not to covet Life. There appear'd not the leaſt ſign of Regret for the leaving of thoſe Temporal Greatneſſes which make ſo many of High Eſtate unwilling to die.

It was (you may imagine) high Satisfaction, to hear her say a great many most Christian Things, and this amongst them; "I believe I shall now soon die, "and I thank God, I have from my Youth learned "a true Doctrine that Repentance is not to be put off "to a Death-bed.

That Day She called for Prayers a *Third Time*, fearing She had slept a little when they were the second Time read; for She thought a Duty was not perform'd, if it was not minded.

On *Thursday* She prepared her Self for the blessed *Communion*, to which she had been no stranger from the *Fifteenth Year* of her Age. She was much concerned that she found her self in so *dozing a Condition*, (so She expressed it). To that she added, "Others "had need to pray for Me, seeing I am so little able "to pray for my Self. However, she stirred up her Attention and prayed to God for his Assistance, and God heard her; for from thenceforth to the end of the Office she had the perfect command of her Understanding, and was intent upon the Great Work she was going about: and so intent, that when a second Portion of a certain Draught was offer'd her, she refus'd it, saying, "I have but a little Time to live, and I would "spend it a better way.

The Holy *Elements* being ready, and ſeveral *Biſhops* coming to be *Communicants*, She repeated piouſly and diſtinctly, but with a low Voice, (for ſuch Her Weakneſs had then made it) all the parts of the *Holy Office* which were proper for Her; and receiv'd, with all the Signs of a ſtrong Faith and fervent Devotion, the bleſſed Pledges of God's Favour, and thank'd him with a joyful Heart that ſhe was not depriv'd of an Opportunity. She own'd alſo that God had been good to Her beyond her expectation, though in a Circumſtance of ſmaller Importance; She having without any Indecence or Difficulty taken down *That Bread*, when it had not been ſo eaſy for Her for ſome time to ſwallow any other.

That *Afternoon* She called for Prayers ſomewhat earlier than the appointed time, becauſe ſhe fear-ed (that was Her Reaſon) that She ſhould not long be ſo well compoſed. And ſo it came to paſs: for every Minute after this, 'twas plain Death made nearer and nearer approaches. However, this True Chriſtian kept her Mind as fix'd as poſſibly ſhe could upon the beſt things; and there were read, by her direction, ſeveral *Pſalms of David*, and alſo a Chapter of a *Pious Book* concerning *Truſt in God*. Toward the latter end of it Her Apprehenſion began to fail, yet not ſo much but

that

that She could say a devout *Amen* to that *Prayer*, in which Her Pious Soul was *recommended* to that God who gave it.

During all this Time there appear'd nothing of Impatience, nothing of Frowardness, nothing of Anger; there was heard nothing of Murmuring, nothing of Impertinence, nothing of Ill Sound, and scarce a number of Disjointed Words.

In all these Afflictions the King was greatly Afflicted; how sensibly, and yet how becomingly, many saw; but few have Skill enough to describe it: I'm satisfy'd I have not. At last, The *Helps* of Art, and *Prayers* and *Tears* not prevailing, *a quarter before One on Fryday Morning*, after two or three small struglings of Nature, and without such *Agonies* as in such cases are common, having (like *David*) *served her own Generation by the Will of God, She fell on sleep*, Acts 13. 26.

Thus piously, thus resignedly, thus calmly departed this Wise, and Great, and Good Princess, who could never have learn'd the Art of Dying so well, if she had not first well understood, and duly practis'd, the Art of Living so.

What becomes Us, who are left behind in this troublesome World, is the,

IV. *Fourth* and last *Consideration*; And I will detain you with it but a very little Time.

Our

Our Duty is manifold; Towards GOD, the King, the Memory of the Queen, (the Blessed Queen!) and our own selves.

Towards GOD, our Duty is, to give Him the Glory, Thankfully to commemorate the Excellencies of His Grace, which shin'd in the Queen; for by his Grace she was what she was; to give Thanks to Him for enjoying so wonderful a Blessing thus long, without any murmuring because He was not pleas'd to continue it longer to us; to own his Justice, to tremble at His Judgments, to remove the Causes of them, our grievous Sins, and with frequent and earnest Supplication, to cry to Heaven, and say, *Spare thy People, Good Lord! spare them, and be not angry with us for ever.*

Towards the King; our Duty is, to pray to God to double his Blessings upon him, and to endeavour our selves to support him by the steddiest Loyalty.

Towards the Memory of the Queen, our Duty is, to mourn solemnly and deeply, (so much even Foreign Nations have done); and yet to temper our Sorrow with the strong Hopes we have of her Everlasting Felicity; To speak Good of her, to observe and extol the mighty power of her Piety, which conquer'd so many Hearts; so to commend her Virtues, as not to let them cool in our Practice, but, as far as we can and may, to follow her Example, who liv'd more (that is, to more purpose) in Three and thirty Years, than very many do in Seventy.

To conclude, Our Duty towards our selves is, to *weep* not so much *for her* as *for our selves*, and for our provoking Iniquities which have drawn down this Calamity upon us; and speedily to amend our Lives; and in order to that, to *think daily of Death*, and not to suffer the Splendor of any Thing that is Great, nor the Conceit of any Thing that is Good in us, to divert us from the Contideration of our Mortality.

Seeing

Seeing the Most *Wise, Pious, Charitable, Humble Queen* is taken away in the flour of her Age; how foolish, how wicked is the wilful Forgetfulness of Death in the Dissolute, the Bloody, the Sick, the Aged, the Decrepid, nay even in the Young and Healthful!

Let us consider we are *Mortal*, (which we must do if we have any thought that way at all) and let us carry that Thought forward to all the Purposes of holy Living. For, when a Man dies, the Concern is not how great or how rich he has been, (all that is come to an end) but how good a Life he has led.

May God give us All Grace to live as this Blessed Princess did, that we may dye like her; that we may *fight the good fight*, and *finish our course* by all the Exercises of our holy Religion, and *keep the Faith* inviolate, to the last minute of our Days, that, from thenceforth, there *may be laid up for us a Crown of Life*, by our Lord Jesus *the Righteous Judge of all Men*;

To whom, with the Father, and Holy Ghost, be all Honour and Glory, World without end. Amen.

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